

# THE HERALD OF THE GOLDEN AGE.

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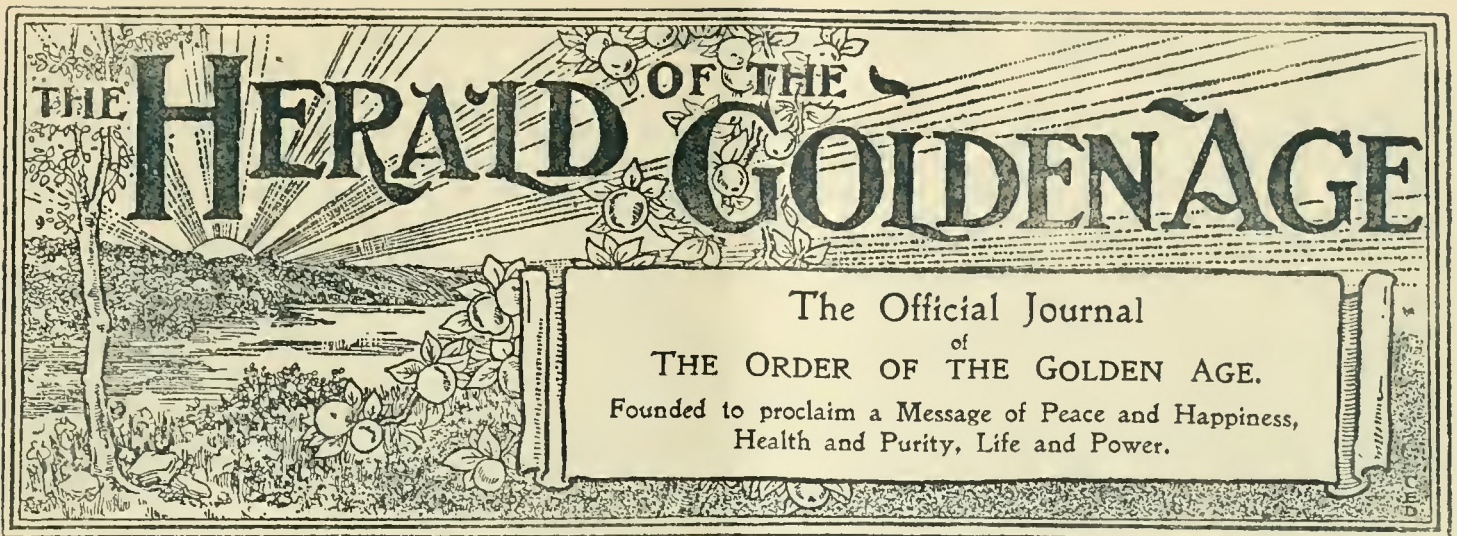
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## A Coming Ideal.

**T**he Ideal of a Humane Life, as an actual possibility and a reasonable ethical objective for all cultured and spiritually enlightened persons, is ultimately destined to obtain universal recognition and to capture the imagination of mankind. The hour of its complete triumph may be long delayed, but it will surely come at last, and its coming will transform the conditions of earthly existence.



Notwithstanding the fact that it has been persistently ignored and denied throughout Christendom since the fifth century, and that its exaltation in the eyes of the people has been left to our poets and prophets, who being in touch with the

celestial spheres and receptive to spiritual illumination were able to see its essential and dynamic significance and remedial efficacy, this higher vision concerning human morality and ethical obligation will ere long command general attention and win response.

Our capacity to apprehend Truth is growing apace in these days; light is pouring in from the higher realms at a prodigious rate; the mists of ignorance, misconception and racial conceit are being dispelled; and it will soon be quite impossible for truly educated men and women to believe that it does not matter how they behave towards their planetary neighbours who have not yet reached the human stage in the path of evolution, and who therefore suffer from limitations which render them relatively weak and defenceless.

Even at this present time Zoophilism is, as it were, in the air; many of the great and the wealthy are vying with each other in their endeavour to show the world that they are 'lovers of animals'; and both logic and common-sense must, in the long run, bring home to the minds of all who are so disposed the realization that "an ounce of example is worth a

pound of precept"—that, in short, we cannot *love* animals while patronising their cruel exploitation for our benefit or pleasure. Our spiritual vision is so expanding and increasing that thoughtful and progressive people will soon be unable to go on cherishing the inherited but preposterous illusion that human beings are the only creatures which are really interesting to, and worthy of consideration by, the Creator. They will also be obliged to relinquish the idea that we have any unique claim upon the divine attributes of Justice and Mercy, and upon the beneficence of those beings who are above us, while usurping a prerogative to deny the same blessings to all who are beneath us in the scale of evolutionary existence.

Such elementary misconceptions may have sufficed for the 'dark ages' but they are positively childish and absurd in these days of comparative spiritual enlightenment. And nothing is more ridiculous, to truly philosophic observers, than the attitude of certain modern aspirants after the 'Divine Consciousness' or 'Oneness with God' who smile disdainfully upon all suggestions concerning ethical and humane obligation, and either virtually assume or candidly declare that they have reached such an altitude of mental superiority over mundane and physical conditions, that it does not matter what they do or how they treat, either their own physical bodies or those of their equally sentient but less exalted and developed fellow-creatures.

'Noblesse Oblige' is an ethical axiom generally accepted by enlightened people, and neither Religion nor Culture nor Spirituality can be legally divorced from the principle and the practice of Humaneness. Our advancement in knowledge concerning psychic verities and the operation of spiritual Law must surely, therefore, if it is genuine and thorough, lead us all to consider rationally and seriously our attitude and conduct towards those other and less favoured beings who are, like ourselves, ascending the great evolutionary Pathway—and to amend our ways accordingly.

There is something very attractive and beautiful in the suggestive thought:—

"Never to blend our pleasure or pride  
With sorrow of the meanest thing that feels."

It commends itself to the instinctive sentiment of every truly cultured and spiritual soul, and there is an imperiousness in the conception of a higher life such



as this, that constrains us whether we will or no. It breathes the atmosphere of that heavenly sphere where Kindness and Love prevail and where 'none hurt or wantonly destroy.' And if we have ever sincerely prayed that the Kingdom of Heaven shall be established on this Earth, we cannot but realize that it is both a privilege and a sacred obligation to help on the great Work of building up such conditions as shall make this long-foretold Humane Era possible.

This practical dream—by no means Utopian—of a possible and attainable 'Humane Life' is a truly religious, and Christ-like, Ideal. It will ere long be taken seriously, and, notwithstanding the prevalent prejudice and soul-blindness which result from carnal-mindedness and carnal dietary, it will have its followers by the million in these Western lands—as it has in the East.

But it is obvious that such an Era cannot be established unless barbaric and brutal customs, which militate against its advent and render it quite impossible of attainment, are first specifically challenged and swept away. And here, by the way, there is for every true zoophilist and humanitarian who is able to cherish and respond to the Ideal, a God-given opportunity both for personal self-denial and for beneficent labour for 'Righteousness' sake.

The world is not likely to take any of us seriously as 'lovers of animals' unless we manifest our humane sentiment in a practical manner by ceasing to devour the animals we are supposed to love—unless we cease demanding that they shall be murdered in order to provide us with carnal food which is quite unnecessary. If we advocate kindness to animals on the part of others, let us practice what we preach and give up patronising Cruelty, and especially the stupendous amount of cruelty which is inseparable from the flesh-traffic and world-wide Butchery.

There is considerable danger that our modern fashionable zoophilism may become mere dilettantism unless the ideal of a genuine 'Humane Life' is faithfully exalted and exemplified. The fact of our making pets of a few dogs or cats will not excuse our condoning and sanctioning cruelty to other four-footed beings. Kindness to animals, like Charity, should begin at home, and if we are bent upon reforming and humanising others in this respect, we surely ought to commence by reforming and humanising ourselves.

When even Vice-Presidents of the Royal Society for the Prevention of Cruelty to Animals publicly advocate and champion Vivisection, and use their influence to defend and perpetuate such cowardly sports as 'rabbit-coursing' (as has recently happened in this so-called Christian land), it is time for all real humanitarians to clearly define and proclaim the ethics of genuine Humaneness. And unless they do so it would seem probable that this needful work may be left undone.

For although the Christian doctrine "Blessed are the Merciful" is occasionally alluded to by our religious teachers as a suggestive thought concerning the religious life that is sometimes worthy of our consideration, it is seldom that any logical and rational application of this ethical exhortation is either inculcated or affirmed to be necessary. The 'Golden Rule' is tacitly assumed to be generally applicable in practice only to the 'genus Homo,' and our ethics to be strictly anthropocentric in their relation and extent—with the result that Christendom is regarded (and justly so) as being 'a Hell for

Animals' by thoughtful and observant representatives of Eastern religious thought, who in consequence of their humane education look upon our behaviour to our less favoured brethren of the animal creation with sentiments of perplexity or indignation.

It is in consequence of our neglect of such humane education in our Churches, schools and homes that thousands of offenders have to be prosecuted and punished every year for inflicting flagrant and shocking cruelties upon God's creatures in these Western countries. And there can be no doubt that a large percentage of our crimes of violence, murders, and cases of inhumanity to women and children, are due to the same cause—to that dearth of humane sentiment and compassion that is so clearly revealed in our newspapers and so apparent in daily life.

Even our public Press, which is generally most ready to exert remedial and humane influence, and to promote every genuine social reform, has hitherto given its benediction chiefly to such expressions of zoophilistic sentiment as were *fashionable*, and has usually called attention to particular instances of cruelty to animals only when such references were not likely to offend the influential, aristocratic and sporting public. Consequently, while severe comments have been made concerning the brutal coster-monger or the dealer in worn out horses who provides living material for the manufacture of Belgian sausages, the wholesale every-day cruelties connected with needless Butchery for food, and with Vivisection for so-called Science, have been usually winked at and let alone. And although the advantages of a natural fruitarian dietary are now frequently set forth by most of our first-class journals for purely hygienic and economic reasons, it is very rarely that the still more weighty *humane* argument in favour of Dietetic Reform is fully recognized, explained or pressed home.

But a brighter day is *coming*, for a large number of our most influential journalists and our most widely circulated newspapers and magazines are now beginning to emphasize humane ideals more thoroughly and frequently, in response to the urging of those many humane workers who are filled with compassion for the victims of human barbarity and ruthlessness, and aflame with the desire to accomplish their emancipation from the worst forms of systematic immolation.

In the polite spheres of Society the same change is taking place. While it has hitherto been considered quite the correct thing to advocate 'kindness to animals' in a general and theoretical sense (especially for the populace), it has been regarded as quite unnecessary and quixotic to practice the same habitually—and 'bad form' even to suggest personal abstinence from sports, adornments or food which are gotten at the expense of cruelty. But the day for this sort of illogical zoophilism is rapidly passing, and the leaven of the Humane Reformation is already exerting a great influence amongst the aristocracy and nobility—encouragement and furtherance of such ideals being often most graciously given by our King and Queen. Every year the evidence grows stronger that the thought and sentiment of our leaders of public opinion are changing in favour of gentler ways, and of recognition of the rights of our lesser brethren to receive just and humane treatment at our hands.

It must be admitted that the 'Modern Inquisition'



is being extended and trumpeted by the vivisectioning fraternity, who are acquiring vast sums of money from misguided donors for distribution amongst themselves in the form of grants and fees in connection with 'research' experimentation. And this revolting and cowardly form of inhumanity appears to be growing apace in consequence of the plausible appeals which are being offered to human selfishness, and the false hopes that are being raised in the hearts of the people that they may possibly escape the penalties of physical transgression by such vicarious sacrifice, instead of by personal amendment and the forsaking of unhygienic habits. But simultaneously with the increase of Vivisection there is a still greater increase in the volume of public protest against this form of Cruelty—and, in the end, righteous sentiment will prevail.

It is needful, however, that all who are opposed to this systematic and legalised torture, should be made aware of the fact that the cruelties of the Laboratory are not likely to be suppressed by our legislature while those of the Slaughter-house are winked at and condoned. Although the Law of this country declares that cruelty to animals is a criminal offence, we cannot expect any Government to condemn educated physiologists who violate that Law while uneducated slaughtermen are virtually exonerated from the obligation to obey it. If *carte blanche* is given to the slaughterman who panders to human selfishness by using the knife and the axe upon defenceless animals without anaesthetics, the physiologist who sacrifices and tortures animals for similar reasons naturally expects similar exemption.

The surest and most practical way of combatting Vivisection is by the advocacy of a humane and hygienic dietary, for when the community give up eating blood-stained food they will become instinctively opposed to all Cruelty. Hygienic living upon fruitarian diet will also prevent Disease to so great an extent, and so improve the public health, that the palliatives and empirical nostrums promised or offered by the vivisectioners will be recognized as unnecessary and illusive, and will cease to awaken serious anticipation in the breasts of those persons who have been for so long a time vainly expecting wonderful discoveries to be made by means of painful experimentation.

Systematic butchery for food is the real and fundamental *cause* of the vivisection iniquity; it brings many maladies upon mankind such as Appendicitis, Gout, Cancer and Consumption, and thus creates desire for the discovery of some means of escaping those penalties which overtake transgressors against the dietetic laws of their being. It also so perverts the natural sentiment of mankind that it becomes excessively difficult for the average flesh-eater to conceive that animals were not specially created in order that they might furnish victims for sacrifice at the altar of human conceit or carnivorousness.

Children who daily see the mortal remains of animals served up on the table at dinner, etc., naturally come to regard such fellow creatures as not possessing any right to be treated justly and humanely, nor any sensibility to pain worth mentioning. Therefore it should be quite obvious to every thoughtful and well balanced mind that the first essential step towards the ushering in of a Humane Age must be the advocacy and general adoption of a humane and bloodless dietary.

Our responsibility concerning this Ideal is such that it behoves each one of us to consider the ultimate issues of our individual action in relation to it. Knowledge of the relative facts creates an obligation on our part that we cannot evade. The issue must be faced and we have to take our choice—either responding to the evangel of the Humane Life, or rejecting it.

We cannot continue to demand that animals shall be subjected to the cruelties which are inseparable from the flesh-traffic and the shambles, in order to supply us with unnecessary, unnatural and often injurious food, without incurring the risk of blood-guiltiness. Those who knowingly purchase stolen goods are 'accessories after the fact'; and those who order flesh to be provided, and then consume it, are 'accessories both before and after the fact' of the murder of the creature whose flesh is thus procured. We cannot 'sit on the fence' and ignore our responsibility with any safety.

But to all who realize the greatness, the beneficence and the philanthropic issues of this germinal Reform, the opportunity is offered to do something of a practical sort for the upliftment of our Race from the slough of Disease and Demoralisation in which we are now immersed—and at the same time to hasten the emancipation of God's other creatures.

Sidney H. Beard.



### If we only Knew.

How many a tie, that once was sweet,  
Has been cruelly snapped by a slanderer's tongue!  
How many a friend whom we used to greet  
With welcoming words, and to whom we clung  
In joy or in sorrow, in pleasure or pain,  
Has suddenly seemed to be false and untrue!  
How oft should we find that our doubts were unkind,  
If we only knew! If we only knew!

This world is composed of rich and poor,  
And each sees life in a different way:  
Whilst Lazarus begs from door to door,  
Dives fares sumptuously every day.  
But which is the happier, peasant or lord?  
That is the problem solved by few;  
For the rich man may sigh, as the peasant goes by,  
If we only knew! If we only knew!

We are ever too apt to be hard on a man  
Who doesn't appear to have gained success:  
Instead of helping him all we can,  
We strive to render his chances less.  
A kindly word, or a friendly hand,  
May help him—who knows? to pull easily through  
It may give him fresh life to renew the strife,  
If we only knew! If we only knew!



We must learn to detach ourselves from all that is capable of being lost; to bind ourselves absolutely only to what is absolute and eternal. H. F. Amiel.

Learn to listen with attention to those who have seen more of life than you have. It is an accomplishment always, and sometimes a means of acquiring valuable information. Ella W. Wilcox.



## The Workman and His Food.

By SIR WILLIAM EARNSHAW COOPER, C.I.E.

The men who gave to the world Steam and Electricity conferred incalculable benefits on the human race, and no man would sneer or cavil at those Master

Minds which have done so much to strew the world with all sorts of strange mechanical devices for man's use and enjoyment; but he, or they, who can convince the masses of the people that their food is unwisely chosen, and eaten in profound ignorance of all the laws governing alimentation, would confer on mankind gifts more material, durable and beneficent than have all those brilliant scientists by their

wonderful discoveries.

In arts and science, in medicine and surgery, and in social culture, the human race has progressed by leaps and bounds in comparatively recent years, and yet there is one vital question, indeed, the most vitally important of all, that still remains almost uncared for, unconsidered, and regarded as of no moment in the economy of human existence. In working out his own earthly destiny it seems strange that Man should, consciously or unconsciously, overlook and neglect that very thing upon which the material body itself depends for the accomplishment of the great purposes of life—FOOD.

It has been truly said that the proper alimentation of the human body is not in the least understood by our great scientists, and, if this be so, it may well be asked—what is the use of learning, of scientific discovery, and of intellectual development, if the comparatively simple matter of bodily nourishment remains an unconsidered item in life's economy?

If among scientists, and the cultured ones of the Earth, the profoundest ignorance of Food and the part it plays in human life prevails; if from the professorial chair, the medical profession, and the pulpit, the voice of Wisdom proceedeth not, it may well be asked—how can we hope for enlightenment among the masses? If the teachers themselves are blinded by ignorance, how can the pupils hope to learn? If general ignorance in regard to food and its relation to human life is found among the cultured, it is extremely likely that among the working classes, who have perhaps less time and certainly fewer opportunities of studying the question, even denser ignorance prevails. The man who forges the parts of the engine, and he who helps to construct it, the miner, the factory operative, the dock labourer, the clerk and typist, the shopgirl, the seamstress and the ordinary working-class housewife,

know practically nothing of the composition of the food they buy and eat, nor its relative nutrient value. All kinds of butchers' meat are traditionally regarded as the best and most nourishing food that money can buy, and it is customary for one and all to partake of this class of food as often as the respective finances admit of doing so.

The working man "eats to live," and as his bodily health and strength are his chief capital, it is his business to see that he buys such food as he believes to be the most suitable to maintain his body in full physical vigour. In the selection of flesh-food, Custom dictates his choice, and, according to his lights, he is doing that which he believes to be right. Custom dictates much in this world, but it is not always wise to do this or that because "other people do it." Custom is not a safe guide; on the contrary, it is often an indication of popular perverseness, folly and crass ignorance.

If Custom be an unsafe guide, it becomes necessary to subject certain of our habits to close scrutiny. The habit of buying a particular type of food because one has always been *accustomed* to do so requires looking into, the moment it appears that such a habit has been born of an ignorant custom rather than of wisdom.

Here is the case in a nutshell. The human body, like a man-made engine and boiler, requires the intake of certain fuel to keep it going daily during the term of its natural life. There is a choice of fuel in the market for both one and the other, we will say; that for the boiler is chosen with care and judgment, based upon long experience and close observation. The *desideratum* is not so much the first cost of the fuel, but its proved value as a force producer, and, to ensure the best economy all round, every kind of fuel on the market is tried until perfect results are achieved. Unsuitable fuel would foul the boiler and cause a loss of power in the engine, and the need for care is, therefore, obvious.

It cannot, however, be affirmed that Man exercises the same care in the selection of his own food; indeed, in this respect he is not only extremely careless but practically indifferent. He has certainly reduced to a science the question of the alimentation of most other things in the economy of his life; he knows to a nicety what to buy for his mechanical creations and is perfectly acquainted with the most suitable food for his domestic animals, as also for such plant life as enters into the arena of his economical existence, but, with strange inconsistency, he allows his *own* food to remain an unconsidered and unimportant factor in the system of his being.

The time is certainly ripe, therefore, for the consideration of the question—"Man and his Food"; and of this we may be sure, there is no subject of so much importance to the human race as this sadly neglected Food question.

The fundamental error underlying the entire subject is that which exists in regard to the relation of food to physical vigour and endurance. It is popularly supposed in this country that of all the foods which omnivorous man consumes, flesh-food, fowls and fish are the best. The "man in the street" has been told of old that beef is, of all others, the food *par excellence*, and



consequently he eats beef, with mutton, bacon and fish as variants, with the result that the British people, especially the English section and the Lowland Scotch, are among the largest consumers of meat of the Anglo-Saxon peoples. Briefly put, statistics show that during the last 60 years the British people, while nearly doubling their consumption of meat have decreased their consumption of cereals.

If such food ensures a high standard of physical and mental efficiency, it is but reasonable to conclude that ample evidence of its excellence would be readily discernible in the physique of the race. Do we find that our urban or rural population show that remarkably robust physique which, of itself, might justify a large consumption of that class of food which is said to be so efficient in repairing bodily waste, in maintaining full physical vigour, and in ensuring muscular strength and powers of endurance? The answer is forthcoming in the fact that it has been necessary, regrettably so, to appoint a Royal Commission to investigate the cause of the "Physical Deterioration of the British People." Whatever the outcome of that Commission may be, the cause for its necessity offers startling proof that *something* has intervened, unquestionably resulting in a deterioration of the people's physique.

Some have contended that the population, being chiefly employed in manufactures, enforced confinement in the not too salubrious atmosphere of factories and workshops for the last two generations fully accounts for such noticeable physical deterioration. But Great Britain is not the *only* manufacturing nation in the world. Germany, France, and Belgium employ vast numbers of people in their manufacturing industries without a corresponding decline in the physical condition of their people, in spite of the fact that, in those countries, the Factory Acts are not so well advanced or so rigorously enforced as in our own.

Others contend that, although there may be some decadence of physical vigour among the *factory* people, similar results are not discernible among the rural population, but those who advance such a contention have clearly not visited other countries where agriculturists compare but too favourably with our own. The fact is, neither climate nor occupation can account for the change, and the moment we realize this, the means of repairing the evil will be forthcoming. Food, and food alone, will be found to be the chief cause of our troubles, and it is time that the people awoke from that ignorance into which they have fallen, partly through the easy facilities offered for the use of flesh-foods in a convenient form for culinary purposes, and partly through the inexperience and neglect of the medical profession. It is a matter for joyful congratulation that many medical men are now turning their attention to the importance of Food as the greatest factor in human existence; but, until the Faculty become the *chief* teachers, universal enlightenment will be retarded.

"Meat" food is, as a matter of fact, of the *lowest nutritive value among all the great staple foods of which man partakes*. In this excessive meat eating habit lies hidden the secret of British physical deterioration. How can it be otherwise? How is it possible for a race, which foolishly decreases its consumption of foods of high nutrient value, and largely increases its intake of foods of low nutrient value, to maintain a

standard of high physical and mental efficiency? Or, how is it possible for a people which indulges in the excessive use of a particular kind of food, much of which is known to be diseased before it is killed for the market, to maintain an average standard of health when, in the nature of things such food must necessarily induce toxicæmia, or blood poisoning?

The value of nourishing and toxin-free food for domestic animals is perfectly understood by our graziers and sheep-farmers, and the greatest care is exercised by them in its selection, and yet man goes blundering on in respect to his own food and allows a perverse habit to break down his body, bone, muscle and tissue, and poison his blood.

We are born to a certain form of feeding and are brought up in the belief that what is set before us is the best kind of food for our needs. We feel assured that our natural guardians—parents or others—know what they are about, and all through the earlier part of our lives we are serenely content.

When we leave the home nest and pick up our own food we naturally continue the habits contracted elsewhere. When we marry and have an establishment of our own we are no further forward. Our wives, poor things, know less of the mystery of nutrition and the laws of health than we do ourselves, while our paid cooks, if we can afford them, share in this respect the ignorance of the class from which they are drawn.

Here, then, we have the cause of our own undoing—IGNORANCE; ignorance on the part of ourselves and others; and if universal ignorance of the simple laws of alimentation prevails, how can we hope to nourish our bodies and maintain that virile power which, until recent times, was a characteristic of the British people—and their pride. We have formed bad habits in respect to our food which have played considerable havoc with our physical being, and we simply need to go back on our tracks and pick up better habits by the way.

It is the simple, downright Truth we want here, as elsewhere. The national diet of beef and other slaughtered food has not maintained the stamina of the people, and we want to know the reason why.

Should we change our food?

The following "Thirteen Reasons" show why the use of slaughtered food should be discontinued as a staple article of diet.

- (1) Butchers' meat is the most costly of our staple foods.
- (2) It is of the lowest nutritive value of all the staple foods, and its value as a nutrient, therefore, is out of all proportion to its excessive cost.
- (3) Analytical science proclaims the fact that at least 50 per cent. of the bovine animals slaughtered for the market suffer from tuberculosis, or some other disease, and are therefore unfit for human food.
- (4) These and other animals suffer from a form of Cancer, as also from Anthrax, Pleuro-Pneumonia, Swine-fever, Sheep-Scab, Foot and Mouth Disease, Tapeworm and other parasitical maladies, while the terrible "Trichina Spiralis," the cause of the deadly disease Trichinosis—is known to invest swine. Such food is obviously unfit for human consumption.



(5) The use of diseased meat for human food is now regarded by progressive pathologists as the cause of many diseases which were believed to have a different origin. Among them are Cancer, Tubercular Diseases, Fever, Scrofula, Appendicitis, Bright's Disease, Ptomaine Poisoning, and numerous others.

(6) Pathologists affirm that the flesh of all warm-blooded animals contain an excess of uric-acid and other poisons which are the cause of Gout, Rheumatism, Gravel and Calculus, Headache, Insomnia, Anæmia, and other diseases too numerous to mention, and that beef is especially rich in these toxins.

(7) Every form of flesh-food is *stimulating* rather than sustaining, and being at the same time of low nutritive value, it is necessarily deficient as a good body builder and is obviously not conducive to bodily strength, hardihood and powers of endurance.

(8) Flesh-food is the chief cause of alcoholism. This is demonstrable by the fact that in such countries where the carnivorous habit is unknown the Drink Problem finds no place in the national economy, and it is a significant fact that a 'fruitarian' drunkard is virtually non-existent.

(9) No form of flesh-food is necessary to the development of muscular strength, hardihood and staying power. Most of the gigantic pre-historic animals were herbivorous; the most powerful of the present day such as the horse, elephant, gorilla, and ox, do not belong to the Carnivora; considerably more than half the human race either never touches meat, or eats of it very sparingly, while in our own country many Record-breakers among our athletes are abstainers from flesh-foods.

(10) Flesh-food is an unnatural diet for the human race; its use induces disease and causes physical deterioration for the simple reason that man belongs to the *frugivorous* and not to the *carnivorous* order of animals.

(11) Indulgence in an unnatural habit is the transgression of a Natural Law. Disobedience to the laws of Nature ensures a fitting punishment. The English people have transgressed this LAW to a greater extent than have other races and their punishment is proportionately greater.

(12) The general use of a non-flesh diet would cause so large a demand for the fruits of the earth that agriculture would be enormously stimulated, necessitating an increased demand for agricultural labour which, in itself would almost solve automatically the Problem of the 'Unemployed.'

(13) The use of butchers' meat as a staple food is condemnable for so many reasons that space forbids a full enumeration of them.

Example A:—

**Some Economic Facts.** Beefsteak contains 28% of nutriment and costs per lb. 9d. Nuts, haricots, lentils, and macaroni contain about 87% of nutriment and cost about 3d. per lb. Roughly speaking one-third pound of nuts, haricots or macaroni costing 1d. produces as much nutriment as 1lb. of beefsteak costing 9d. In other words beef is about nine times as costly, and, weight for weight, three times less nourishing than nuts, legumes and cereal products.

Example B:—

Mutton (leg) contains total nutriment 34% } omitting  
Peas (split) " " " 86% } fractions.

One leg of mutton, 7 lbs. (including bone 12 ozs.) = 6½ lbs. meat costing 5s. 3d., contains 14,800 grains nutriment. To obtain a similar amount of food 2 lbs. 8 ozs. of split peas would be required at a total cost of 3¼d.

This means that a leg of mutton is 17 times dearer than split peas, which are infinitely richer in Protein than mutton, and contain other valuable food properties besides, while it is 2½ times less nourishing.

Example C:—

Fish (sole) contains 13 per cent. total nutriment.

Cheese (Cheddar) contains 64 per cent. total nutriment, it is rich in proteid, easily obtained, and can be easily varied. It is also free from uric acid. One pound of sole contains 896 grains of nutriment and costs on an average, 1s. 10d. per lb. To obtain the same amount of nutriment from cheese a little over 3 ozs. would be required at a cost of 1¼d. Sole, therefore, costs about 12 times as much as Cheddar cheese and is five times less nourishing.

Example D:—

Fowl costing 2s. 9d., weighing 2 lbs. 8 ozs.—less bones, 10 ozs.—food weight 1 lb. 14 ozs. Fowl meat yields 32 per cent. of total nutriment, so that a fowl of this weight would produce 4,195 grains of nutriment.

Both haricot beans and rice (once milled) yield 87 per cent. of nutriment, and it will be found that 6 ozs. haricot beans at 2d. per lb., costing 3d., and 6 ozs. rice (Rangoon) at 1¼d. per lb., costing say, 3d. (total cost, 1½d.) will provide a similar amount of nourishment.

This means that Fowl meat is 22 times dearer than haricot beans and rice, while weight for weight it is 2¾ times less nourishing.

Yet another point against all forms of flesh-food, whether fish, flesh or fowl, is that they yield no starch matter (Carbonaceous food necessary for the production of heat and energy) and are not, therefore, so valuable as foods as are all the other food staples which yield both the Nitrogenous and Carbonaceous properties in nicely blended proportions.

The fact is, *flesh-food is of the lowest nutritive value of all the great food groups*—Milk and Milk Products, Cereals and Farinaceous foods, Bread foods, the Legumes, peas, beans, etc., dried fruits and the great Nut group.

But the most sweeping condemnation of the use of flesh-food as a diet is to be found in the Report of the British Dental Association which met at Birmingham on the 1st June, 1909.

This Society affirmed that 86 per cent. of the poorer classes of this country—who themselves constitute about *seven-tenths* of the population—are suffering from Dental diseases to a greater or lesser degree! No civilised race suffers so much from Dental disease as the people of Great Britain, nor is there a malady which so much denotes physical decay as this general Dental disorder. The fact that the Irish peasantry, the Highland Scotch, and even the poor alien populations, living in our midst—all practically non-meat eaters—



are comparatively free from teeth decay proves that it is due to other causes than either climate or occupation.

Flesh-food decays between the teeth, acids are generated, and the dental enamel is destroyed. The evidence in favour of the use of an unsuitable food being at the root of our dental and other bodily ills, is overwhelming, and unless the people grasp and act upon this fact they will never cut off the source of their troubles.

One common-sense view of the question which should appeal with considerable force to every working man in the country is that of getting *value* for his money. Take beef for example, we pay 9d. a lb. for a steak and yet any analyst will tell you that it contains 74 per cent. of water (see Table of Food Values). Now when a man buys *food* he expects to get food, but he does not get food when he buys beef, *he gets one part food and three parts water*. Water is a most useful element but there is no necessity to pay 9d. a lb. for it. Beef, then, contains *three parts water and one part nourishment*. Do all other foods contain a similar quantity of water? No.

	per cent.	per cent.	
Beef contains	28	Nutriments,	74
Cheese „	64	„	36
Cereals	87	„	13
Farinaceous Foods		„	13
Legumes (split peas, haricotbeans, lentils, etc.)	88	„	12

If, then, a man buys other foods he gets out of them the maximum of nourishment and the minimum of water, but if he buys beef and other flesh-food he gets the maximum of water and the minimum of food.

The British working man can do without beef and mutton just as well as his confrères in other European countries. It is now only too well known that in respect to physique and general healthfulness the British working classes *do not* compare favourably with those of the rest of Europe, *especially in those countries where meat forms little or no part of the dietary of the people*, and this simple fact alone should be sufficient evidence to any rationally minded man of the evil effect of flesh-food on the human species.

Then in regard to his "missus," she, like everybody else, must learn life's lessons in her own way. Being a fair-minded sensible woman the British housewife will no doubt look at this matter in a common-sense manner when she learns that the food she has partaken of all her life is known to be of the lowest nutritive value among all the great food staples, costly out of all proportion to its food value, besides being disease laden and therefore charged with properties highly dangerous to herself and the members of her family. As mistress of her own household her duty is to see that the family breadwinner, and those dependent on his exertions, are nourished with the best body-building, strength-giving, and energy-maintaining food that can be had. She recognises that the family capital consists of the health and strength of her husband, and the other family bread-winners, and that her chief duty lies in

conserving in every way known to her this family capital.

Experience of her own and her neighbours' families has taught her that, despite every reasonable care and precaution, sickness in some form or other is ever busy and she falls into the habit of accounting for it by environment, the crowded state of the towns, bad housing accommodation, enforced confinement in the unhealthy atmosphere of workshops and factories, and the rest of it, but it never occurs to her to look nearer home and give a thought to the food she buys and prepares for her family. This state of affairs is typical not only of the working classes but of every class in the country, the goodwife is as ignorant as the rest of us, and so she goes on her way breaking down the family physique, destroying the family capital, and dealing out disease and suffering where she would give her life to protect and save.

Obviously then the path of the working class housewife is plainly marked out for her. Her first and manifest duty is to learn all she can of food and the part it plays in the lives of herself and her family. There is an abundance of cheap literature on the subject setting forth in a most elementary manner what non-flesh food is, and how it can be prepared. With everything made easy for her, and her course clearly defined, the British housewife should have no difficulty in making her goal, but if she fails it will be because she prefers to remain blinded by silly prejudices and obstinacy, and not because she cannot purchase and suitably cook the non-flesh foods in substitution for butchers' meat.

There is so much evidence forthcoming that a man can live well without beef, and indeed live far better on non-flesh foods, that the case is proved up to the hilt. That he can not only maintain bodily health and strength, but increase at the same time his physical and mental energy on non-flesh foods is also proved beyond a shadow of a doubt, and any man may therefore enter upon a non-butcher's meat dietary without the slightest fear of unpleasant or unsatisfactory consequences.

(This article is being reprinted in booklet form, for distribution amongst the working classes, with much additional matter, and an appendix of simple recipes. Price One Penny net; 7s. 6d. per hundred post free. Copies will be ready on Nov. 1st.)

### THE SMILE THAT DOESN'T COME OFF.

Every man owes it to his fellow-men to go about with a bright cheerful, hopeful optimistic face, radiating sunshine, joy, gladness, hope, instead of blackness and despair. The human face ought to be a splendid picture, attractive, radiant with beauty, joy and hope. It is every man's duty to radiate encouragement.

Think what it would mean if everybody were to go about with a bright, cheerful face, and regarded it as almost criminal to be seen with a discouraged, gloomy, sour, melancholy expression! What a mighty current of uplifting, encouraging power would come to all of us if everybody regarded this sunshine radiation as a sacred duty! We have no more right to poison the thought of others by projecting discouraged, gloomy thoughts into their minds, than we have to scatter thistle seeds in their gardens.

Success.



## Progressive Philosophy.

**Y**ou either move toward the ideal of the greater, or the retrogressing life of the lesser. There is no pause in human existence; no neutral ground in the kingdoms of mind and soul. You are always moving, either toward the front or toward the rear. But if you wish to move *forward*, you must have ideals; and the most worthy ideals are always revealed through the vision of the soul. Therefore, whatever happens, *follow the vision of the soul*. It is the one path that leads to the heart's desire.



Ideals are indispensable.

No person is actually living who is not steadily rising in the scale of life; and no person can rise who does not aim to reach something higher, some Ideal upon which he has centered the full force of his ambition. It is only the rising life that is alive; all other life is dead, useless, an obstacle to human progress. If you are not moving forward you are in the way; remember that; but no person can move forward unless his aim in life is to reach some great and lofty Ideal. And whoever does work, faithfully and ceaselessly, for some great Ideal, is constantly adding to the welfare and the happiness of the world, no matter what his position or work may be. It is therefore simply understood why "Life's noblest purpose is the unswerving pursuit of the ideal."

The higher your aim the more you attempt, and the more you attempt the more you accomplish. To aspire to the greater is to cause all the forces of body, mind and soul to work for the greater, and when *all* that is in man is working for the greater, greater and greater results must invariably follow. The man with no *vision* will drift with the stream. But the man who has the vision, and who has the faith and the determination to work for the ideal in that vision, will finally scale the heights. He may have failed yesterday; he may fail to-day; he may fail to-morrow; he may fail a thousand times; *but he will finally win*. Failure cannot continue very long after faith and determination have set their minds upon some great and lofty Ideal. This is a law that works as unerringly as the rising of the sun; therefore, whosoever will may proceed to apply it, knowing that one of these days his dreams will come true.

When things look dark, and when everything threatens to go against you, don't worry, don't feel anxious, don't permit yourself to think that you may go under. Be more determined than ever, have more faith in yourself than ever, be stronger and more positive than ever. At such times the negative attitude is fatal; it means failure; and to despair or give up under adversity is to give in to the negative attitude. But the positive attitude, if persistently continued under such circumstances, will invariably prevent failure. And you will

not only come out victorious, but stronger in mind and character than you ever were before.

When life doesn't seem worth while, and when you feel you would just as soon pass out of existence, remember that your nerves need toning up. That's about all. When your nervous system is in good condition and you are thoroughly full of vital energy, life will be a pleasure, everything will look rosy, and no circumstance, however adverse, will disturb you to any extent. You will not only want to live, and live a good long time, but you will want the opportunity to meet the most difficult things in life so that you can prove the worth and superiority of your own power.

During sleep the system should be at perfect rest, but as a rule it is not, because we go to sleep too often in a state of mental turmoil. Therefore, we wake up tired, and the nerves are just as much on edge in the morning as they were the night before. When we train ourselves to be perfectly still, however, we can place the entire system in complete serenity before we go to sleep, and sleep will be refreshing in the fullest sense of that term. And the value of this becomes evident when we learn that no person will ever have a nervous break-down who sleeps in perfect calmness and stillness every night.

When nature is permitted to completely recuperate and calm the system during a brief period of stillness twice a day, the working capacity, both of mind and body, will be greatly increased. The average person employs only about one half of his full capacity because so many of his energies are running helter-skelter, and are not in working condition. This simple method of being silent twice a day may, therefore, mean a fortune to men of ambition and enterprise, and it will mean better health and greater efficiency to everybody who applies it. It is when the system is run down that you catch cold, that you fail to digest your meals, and that the various organs of your body become diseased through inability to perform their functions.

When mind and body fail in their efforts to make personal existence worth while, the average person, especially if he has religious or mystical tendencies, is tempted to fall into a state of resignation, concluding that there is no satisfaction to be gained in the world of things. He will then accept the doctrine that the life of self-sacrifice and the inner world of contemplation alone hold the key to comfort, peace and happiness. But it is a fact deserving of most careful consideration that he does not resign himself to the "joys" of intangible things until he has failed to gain satisfaction from his contact with visible things; or, after he has so misused the good things of the material world, that he has become sick of it all. His conclusion, therefore, is not based upon normal living, but springs directly from personal failure or personal dissipation.

Men and women who are living normal lives, and who are gaining ground in all good things, both in the real and in the ideal, never come to the conclusion that peace and satisfaction can be gained only in a life of poverty, resignation and self-sacrifice, or sole dependence upon inner experience for happiness. Normal lives invariably gain good things from all sources; such lives live in the beauty of the soul as well as in the



pleasures of the body and the richness of the mind. They find complete satisfaction in thus combining body, mind and soul, and therefore find it unnecessary to despise or ignore a part of creation in order to enjoy some of its other parts. They are *balanced* and are true to the *whole* of life.

The proper use of Suggestion is a great art, and if practised systematically as well as scientifically will produce most satisfying results. But this is not only true in the building of health, mind and character; it is true in a thousand worlds of thought and action, and among these we must not ignore the worlds of love and friendship. Many a woman tells her husband almost daily, "You don't love me as you used to; you know you don't; you love me less and less every year." Many a girl speaks to her sweetheart in a similar manner, thereby destroying the very thing she is so anxious to keep alive.

When your husband seems to be indifferent to you, don't tell him so; be sweeter and more loving to him than ever before, and tell him, "You love me better than ever, don't you? Yes, I know you do, and the thought of it makes me *so* happy." You thus arouse his affections and start currents of thought in his mind that will tend to increase the ardour and the power of his affections. You are calling back all the love he ever had, and you are steadily building up that love into something that is far stronger, far sweeter and far more tender than even the honeymoon's most blissful delights. Use suggestions freely for the building up of affection both in yourself and in your companion, whether you be the husband or the wife; but do not become a crank on the subject; do not overdo the matter; serve nothing unless it is well seasoned with common-sense.

That the wrong use of Suggestion is the direct or the indirect cause of a great deal of marital unhappiness is evident; and that a large number of lovers' quarrels, possibly most of them, come from the same source is also evident. When one of the two feels out of sorts, the other usually makes the matter worse, either by finding fault or by saying something that intensifies the original trouble. When discord is brewing you can easily intensify that discord into a raging storm of hatred, ill-feeling and mental "rip-riot" by the words you speak; but you also can, by changing your words a trifle, calm the threatening tempest and perpetuate the elements of happiness and peace, even before the storm has a chance to begin.

When your companion is out of sorts, either be quiet or say something that will call his attention to the brighter side of the circumstance. Be more loving, more tender and more sympathetic, and *mean* it. Be calm and bright yourself, and go about your work as if all was right. Choose your words wisely, and aim to suggest only that which is full of promise. The atmosphere will soon "warm up," but if it doesn't, just be patient; you can afford to wait awhile if necessary; the victory is for you. And as for *you*, never permit yourself to feel out of sorts; if you are on the verge of feeling that way, begin at once to think and speak of those things that suggest sunshine, and the clouds will shortly pass away.

The use of the Law of Suggestion to the different phases of thought and action does not imply the continual repetition of certain set phrases; nor is the use of any form of suggestion a something that is distinct from the usual movements of every-day life. Every word we speak is a suggestion; and the same is true of every thought and every action. Everything we do, think or say tends to produce something else of a similar nature, either in our own minds or in the minds of those with whom we associate. The question is what do we wish to produce or perpetuate. If we wish to intensify, reproduce and perpetuate the discords and the troubles we meet in life, we may do so by using expressions that suggest more discord and trouble. Or, if we wish to work away from the wrong into the greater and the better, we may do so by using expressions that suggest greater and better things. We move the way we think, act and speak; and to move upward and onward continually is the ruling purpose of every mind that is thoroughly alive and wide awake.

The optimist lives under a clear sky; the pessimist lives in a fog. The pessimist is confused; he hardly knows where to go, what to do or how to act; the optimist is in tune with the harmonies of nature and discerns distinctly the onward path that lies before him. The pessimist hesitates, and loses both time and opportunity; the optimist makes the best use of everything now, and builds himself up, steadily and surely, until all adversity is overcome and the object in view realized. The pessimist curbs his energies and concentrates his whole attention upon failure; the optimist gives all his thought and power to the attainment of success, and arouses his faculties and forces to the highest point of efficiency.

The pessimist *waits* for better times, and expects to keep on waiting; the optimist *goes to work* with the best that is at hand now, and proceeds to *create* better times. The optimist is an inspiration to everybody; the pessimist is a wet blanket. The pessimist pours cold water on the fires of his own ability; the optimist adds fuel to those fires. The pessimist repels everything; the optimist attracts everything. The pessimist fights the Wrong; the optimist works to increase the power of the Right. The optimist is a building force; the pessimist is always an obstacle in the way of Progress. The pessimist lives in a dark, soggy, unproductive world; the optimist lives in that mental sunshine that makes all things grow.

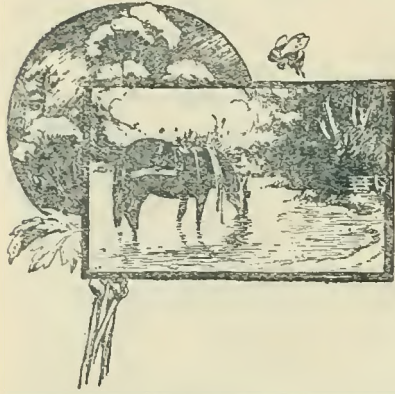
The man who thinks great thoughts and who lives in the constant recognition of the greater riches of feeling and life does not have a common appearance. His personality may not be attractive in form, but his expression is rich, every movement of his body reveals quality, and he is singled out everywhere as being a superior man. He is steadily growing into greater worth and greater power, not because he has inherited certain traits, but because he is forming superior mental habits. By trying to live in the attitude of *worth* he is calling into action the richest and best that is within him, and is therefore becoming richer and better in personality, mind and character. He is growing into superiority because he has taken superiority for his model, and is training the creative powers of thought to rebuild his entire nature more and more in the likeness of this model.

Christian D. Larson.  
(Progress Magazine.)



## The Martyrs of Civilization.

Civilization is the result, not of human strength, but of human *genius*. Man has harnessed the herds that roamed about him, and the winds and lightnings he has chained to his undertakings.



A large part of the *energy* of Civilization has come out of the bodies of the great, four-footed races. The horse, the ox, the mule, the elephant, the camel, the dog and the donkey—on the powerful and patient backs of these beings civilization has been borne for unknown hundreds of years. The power and mobility of

these races have enabled Man to carry out enterprises he never could have dreamed of undertaking single handed.

Without horses or other beings able and willing to wield great implements, Agriculture, the most basic of human industries, would be almost impossible. But these races associated with Man are not treated by him with a consideration at all equal to their services. He must have a hard heart or a strange understanding who can look upon the lot of Man's menials and not feel that wrongs—not petty wrongs, but wrongs that would darken the darkest pages of human history—are unmercifully rained upon them.

The horse, the mule, the camel, and the ox have pretty nearly made Man what he is. They have contributed to human welfare and achievement to an extent that can never be estimated. They are the bone and sinew of Civilization—the plodding, faithful, indispensable allies of Man in almost everything he undertakes, whether of war or peace, pomp or pleasure. Civilization is not exclusively a *human* thing. It is a *joint product*—the result of the combined labors and sacrifices of many races of mammals. And no one of these races has the right to take more than its share of the blessings of civilization nor to shift upon others more than their portion of life's ills.

This is a hard world. There is a lot of necessary evil in it that has got to be borne by somebody. We should be willing to do our part. It is not manly to pour into the cup of others the bitterness we should drink, nor to snatch from other's hands the joys that rightfully belong to them.

The Earth is a table. Millions of us are eating. We have the manners of swine. We haven't even the courtesy to pass things around. If we can manage to get a seat by the *piece de resistance*, we proceed to gobble up the whole thing, regardless of the wan faces that spring up in the wake of our devastations.

We are brothers. Politeness is not pawing and scraping. It is *humanity*. In his conduct toward those associated with him in the labor of life, Man violates every principle of morals and humanity. He distributes the products of their common labors and hardships with the generosity of a lion.

Take horses. The great mass of these beings are regularly and systematically *robbed*. Their lives are drained of everything that makes life worth living, and into them are poured, instead, all the anguish of prolonged crucifixion. They are chained to a slavery so hopeless, and subjected to sufferings so incessant and horrible that no human being of intelligence would endure them for a day. They are overloaded, overworked, poorly sheltered, beaten without cause, neglected, starved, misunderstood, cut with brutal whips, deprived of leisure and liberty, and doomed to a round of wretchedness and toil such as only machines, with no desire for happiness and no capacity for despair, would ever voluntarily enter upon.

I wish I could say something that would move you—something that would make you miserable the rest of your days in pity for these poor, helpless, doomed things—something that would make *you* feel in some measure the pitiable lot, the awful, needless sufferings of these silent martyrs of our civilization.

A little while ago a friend of mine wrote me about the frightful condition of horses and other domestic animals in Egypt. He said it was the most terrible in all the world—that it made him utterly wretched every time he went there and saw it. He wanted to pay my way if I would go there and see if something could not be done to *stay the scourge of blood and fire that is falling on the backs of the four-footed unfortunates of that land*. I could not go. But the thought of what is going on there in that distant East has haunted me ever since. I can hear the blows falling, and see the cringing forms of agony, and feel the flesh blister under the inhuman whips.

Spain is another place almost as bad as Egypt. Oh! the millions and millions and millions of poor doomed ones in this world who are compelled to groan out their lives on the anvils and chopping blocks of human ferocity. I hardly ever see a sunrise, when alone, but what I think, yes, it opens the flowers, and turns the dewdrops to pearls, and fills the groves with minstrelsy; but, alas, it also inaugurates over the wide earth a new onslaught by the flagellants on the poor, pain-cursed children of the chains.

Can you realize what it means to be in life-long subjection to a being who has almost no thought or care for you and no understanding of your real nature and sufferings—to be alive and sensitive and filled with desires, and yet treated always as if you were a mere inanimate lump—to be even without the power to plead for compassion, and yet be in such utter bondage as to be at the absolute mercy of every brutal whim of your overling?

I have seen horses that were so weak and thin from years of toil and mistreatment that they could hardly raise one foot after another, hitched to a load and made to drag it through the streets, while a great semblance of a man sat on the seat with a whip in his hand and kept striking them with it every few minutes to make them go faster. Nothing, I suppose, not even hot irons, could have caused them to go faster than a walk. The years had been too long and too cruel. They were too nearly dead. All they could do was to make a feeble lurch forward at each blow, and, after a few quickened steps, lapse again into their painful trudge. And their poor old backs and sides had become so deadened by blows that these parts no longer had



nerves; and the driver, instead of whipping them in the ordinary way, struck them over the face and around their ankles and legs where the flesh was still sensitive.

Talk of Vivisection! It is monstrous! But it is not *all* carried on behind voiceless walls and in the name of Science. It goes on in all our streets in broad daylight every day. And much of it, I am sorry to say, is to be laid at the feet of men who are themselves crying piteously for justice. No wonder horses become downcast and apathetic! No wonder they become broken-hearted! No wonder their faces become drawn and out of their eyes streams the solemnity that darkens the faces of the doomed!

Man treats those co-operating with him in the labor of life as mere *means* to his own selfish purposes. He feeds and shelters them for the same reason that the capitalist feeds and shelters the poor human things who serve him—simply to make them last as long as possible. There is no equity in the matter—no brotherhood—no thought of the Golden Rule. They are to him simply lemons—things to be squeezed, nothing more. And when he has extracted from them every benefit he is able to extract, he casts them out.

It is not necessary that the relation between the human and other species shall cease in order that conditions may conform with humanitarian ideals. It is not even necessary that this relation be less profitable to man—merely that it be made *two-sided* instead of *one-sided*, made to harmonize with the plain and simple principles of *Justice*. We talk so much about Justice and Humanity. We seem never to get tired of it. I presume that, if all the complimentary things men say and write every year about Justice and Humanity, were put into books and gathered together in one place, they would fill a library. But there it all ends—in fine sentences dozing gloriously in gold-bound volumes.

In the ideal State, man would treat the races of beings affiliated with him, not as *objects of pillage*, but as *beings* with rights and feelings and capabilities of happiness and misery, like himself. He would be kind to them, and ever mindful of how he may gladden and enrich their necessarily meagre lives. He would not drive them until they are ready to drop, nor abuse them until they are so nervous and soured that they have to be muzzled to keep them from biting at passers-by. He would not cut off their tails, nor rein up their heads into horrible positions in the interests of an illiterate vanity. He would talk to them, and treat them as the Arab treats his horse.

The Arab regards his steed always as his *comrade*, as one whom he delights to please, taking him into his own tent if necessary and putting his arms around his neck and looking into his beautiful eyes, the assurance of true love and fellowship. In short, Man, when he acts ideally, treats these beings at all times as *associates*, not as *slaves* or *machines*—as his best friends and most faithful and valuable allies. They, on the other hand, come to recognize Man as their true guide and benefactor. They learn to love and trust him, and the great, generous-hearted creatures are willing to wear out their very skeletons in his service.

*The Great Law of Love*—the abstaining from that which we do not like when done to ourselves—*Reciprocity*—is the only relation to exist among civilized beings of any kind.

J. Howard Moore.

## The Food of the Gods.

Out in the grass-deep meadow, down in the beech-bound brake,  
Up on the open moorland, are hearts that throb and ache;  
Feather-clad hearts that falter, and fur-robed lives that feel  
Grief for the numberless victims,—smitten by shot and steel.

Think you the mother rabbit mourns not her offspring's fate?  
Think you the gentle deer feels not when huntsmen harry her mate?  
The plaint of a pillaged plover, the shriek of a shattered shrike,  
Can these not find in all your heart a mercy-chord to strike?

Are all your ears so heavy—when weaker peoples plead?  
Are all your eyes unopened—or is it ye will not heed?  
Is Custom the Goddess ye worship, or low at the shrine of Lust  
Do ye offer the murdered creatures that God has lent you on trust?

To trim your hats you bid men go orphan the egret's young;  
Your idle rich eat pies of larks—whose songs through heaven have rung;  
You send the lamb to the shambles that lately lapped at your hand;  
These are the things that the angels see, and cannot understand!

In your luxurious homesteads, with dining-boards well laid,  
Centres the *cause* of the carnage,—your meals that the dead have made;  
Your feast is a gruesome funeral; you give your thanks, and jest!  
But give scant thought to the crime that is wrought, or the cancer you breed in your breast.

Out in the grassy orchard, down in the watered mead,  
Up on the hills and moorlands, abound choice meats that feed;  
Meats that have sprung from seedlings, meats that have grown on trees,  
Meats that will give full power to live,—nor shrink from the hands that seize.

These are the things provided, this is the food of the gods;  
The golden grain on the uplands, the fair green fruit of the pods,  
Olives, and dates, and berries, yield of the palm and the pine,  
Water to drink from the hill-spring, and the unspoilt juice of the vine.

These are the things the Gods shall eat when they inherit Earth,  
When Man has come to his own again, with praise, and health, and mirth;  
When slaughter, and sin, and suffering, shall all give place to good,  
The fruit of the trees, and the wines on the lees, shall furnish mankind with food. Douglas Macmillan.



## The Innermost Room.

**I**n this busy age we need leisure for ourselves in which to gain strength and power. We have no right to give away all our time, and live up to the margin of our days. Honest people live within their incomes; we are not honest to ourselves if we live beyond our incomes in the matter of time.

Every human heart has an innermost room, wherein we never admit anyone—somehow, no one can enter, for the door will open to none save only to our God and ourselves. But most of our time is spent in the outer court, detained by the stress of life, and the knowledge of tasks to be done.

The divinest things are not those which are the issue of our striving, but those embraced by the mind and heart, and assimilated by them when life is in a state of "passiveness."

This quiet time is the time of growth, and growing is out-growing. Old ways, though endeared by memories and associations must not bar the way of present requirements. Old habits must yield to those that better fit the newer need; and old creeds must give way as clearer light brings fuller revelation. All the history of our race is a period of growth, which has meant out-growing.

Willingly or unwillingly at different periods of our lives, we enter the silent chambers of the innermost room, and when we enter, we find it furnished; for life as it appears to us in this innermost room is the outcome of the actions and thoughts of the preceding days.

It may have its ghosts or its treasures, It may be a torture chamber wherein we look with shame at the treachery and base surrender of our wills, or it may be a shrine of peace, from which we emerge, radiant in face and strong of heart, strengthened and prepared to cope with our perplexities and difficulties.

"Looking back,  
My faults and errors seem like stepping-stones  
That led the way to knowledge of the truth,  
And made me value virtue."

"Looking forth,  
Out to the western sky still bright with noon,  
I feel well spurred and hooted for the strife  
That ends not till Nirvana is attained."

As we have sought for wealth, position, or power, we may be even now finding out that in the struggle we have missed the highest, and for us the bud of promise does not blossom. If so, we need to slay the ghosts and cast out the gloom which oppresses us.

"Waste no tears  
Upon the blotted record of lost years.  
But turn the leaf, and smile, oh, smile, to see  
The fair white pages that remain for thee."

What we know of ourselves should teach us how little we know of others, and deliver us from depending on other people's judgments.

"Have I done nobly? Then I must not let  
Dead yesterday unborn to-morrow shame.  
Have I done wrong? Well, let the bitter taste  
Of fruit that turned to ashes on my lip  
Be my reminder in temptation's hour,  
And keep me silent when I would condemn.  
Sometimes it takes the acid of a sin  
To cleanse the clouded windows of our souls,  
So pity may shine through them."

Take time for quiet thought. Retire often to the innermost room, having a conscious, definite purpose. Shut the door of the mind against external things. Think true thoughts. Drive out the thoughts of error by entertaining only helpful, uplifting thoughts; the error thoughts will escape of themselves, if you give them no thought, no time, no place.

Formulate an ideal of what you would like to become, the qualities you would like to possess. Let this ideal be clear and sharply cut; let it be always before you; concentrate your effort upon attaining it, and, as you do so, you will find less and less attraction for the old conditions.

The lessons of life are not won lightly. The ultimate secret of any human personality remains a secret after all. For there is no admittance to the inner sanctuary of life—the unseen hopes, joys, losses, wounds, sacrifices, victories and defeats of conscience. Even to ourselves our inner secrets of the heart are often veiled, and only occasionally we find the key to much that perplexes us.

Sometimes as we read or listen we feel strangely moved by the words or thoughts of those who have passed through the fires of life. To such great minds it is what is done in the innermost room that gives strength to life. No process of imitation can make up for want of soul.

F. Rothwell.

## Love Thyself Last.

Love thyself last. Look near, behold thy duty  
To those who walk beside thee down life's road;  
Make glad their days by little acts of beauty,  
And help them bear the burden of Earth's load.

Love thyself last. Look far and find the stranger  
Who staggers 'neath his sin and his despair;  
Go lend a hand, and lead him out of danger,  
To heights where he may see the world is fair.

Love thyself last. The vastnesses above thee  
Are filled with Spirit Forces, strong and pure.  
And fervently these faithful friends shall love thee;  
Keep thou thy watch o'er others and endure.

Love thyself last, and thou shalt grow in spirit  
To see, to hear, to know and understand  
The message of the stars; lo, thou shalt hear it,  
And all God's joys shall be at thy command.

Ella Wheeler Wilcox.

Don't be sharp—you put the world on the defensive.

Don't be flat—the inane man is always aggravating  
Don't be eccentric—eccentricity compels investigation,  
and few people can stand close scrutiny. Be natural,  
which is a co-ordinate blending of all three, and you  
will be the rarest being on Earth—an average man.

Optimism is that quality in human nature which persists in looking on the bright side of every condition in life and discovering some ray of sunshine in every cloud; some harmonious note in every discord; some sweetness in every bitter cup; some good in every bad; some joy in every sorrow; some success in every failure.



## The Value of the Banana.

The present popularity of the banana is to some extent derived from its hygienic value being recognised by some celebrated physicians, who obtained wonderful results in several cases of nervous dyspepsia, simply by a banana-cure (*i.e.*, dieting their patients exclusively on bananas until cured).

In one of the cases of nervous dyspeptics in question, where a lady had become as emaciated as a skeleton, this banana diet—bananas being the only substantial food in solid form allowed her—agreed so well with her that within six weeks she had become plump and rosy, her appetite had increased wonderfully, and she was able even to do full justice to a gymnastic course of training, and a little later won a prize in an athletic exhibition.

Dr. Max Makowski, writing in the "Naturopath," says; I recently met a friend who had lived some time in Honduras, where bananas are so plentiful that they may be had almost for nothing. He said he ate about ten bananas for breakfast, about fifteen or more for his dinner, and in the evening about eight or ten of the same luscious fruit for supper; this diet (with the addition of some whole-wheat bread) he kept up during all the time he stayed at Honduras. He said he was never once troubled with indigestion, his health was normal all the time of his stay, and he even gained about 8½ lbs. in weight. On asking him whether he did not get tired of this same monotonous bill of fare, he replied that that was not the case, and he would have continued it with pleasure *ad infinitum* if he had not been compelled to leave Honduras for business reasons.

If we analyse the banana we find that it contains the following nutritive components: Albumen, 4¾ per cent.; carbohydrates, 19½ per cent.; nutritive salts, 1¾ per cent.; cellulose tissue and water, 74 per cent. We may therefore assert that it is quite possible to live exclusively on a diet of bananas and bread and butter, as the human body will be able to assimilate from it all those substances which are necessary to life.

To people with sedentary habits, or whose occupations compel them to pass a great part of the day in sitting positions, bananas are specially recommendable. For nursing mothers, dried bananas are beneficial, as they contain a great quantity of starch-flower, which during the drying process changes into fruit-sugar and acts on the milk-yielding propensities—for this reason dried bananas are better than fresh ones in this case.

Small children should be given dried bananas, pulverised and mixed with other food, to accelerate and strengthen the formation of bones in their bodies. On account also of their being so easily digested, bananas are highly recommended as food for children.

It is probably not well known that bananas are a splendid food for patients suffering from diabetes and kidney troubles. For anæmic and emaciated persons the banana diet will do wonders. In short, it is a universal food for sick and well people.

Bananas are much easier digested when dried, are also more nutritious than the fresh fruit, and are easier assimilated. But do not imagine that dried bananas are perfectly hard and should be soaked in some fluid before they can be eaten. On the contrary, they are just as soft and juicy, and should rather be called "preserved" instead of dried bananas.

The banana is destined to become the meat of the future, and after it has once gained the place of honour upon our tables that it deserves, it will be regarded as a boon and a blessing by all humanity, and will materially assist in our regeneration.

The Family Doctor.

## Tabloids of Wisdom.

The man who borrows trouble will never lend smiles.

Keep sweet—sourness is a sign of disintegration and decay.

Let us endeavour so to live, that when we come to die even the undertaker will be sorry.

Indecision is the assassin of opportunity.

A kind word to a tired life is like a drop of dew to a wilting flower.

Human nature is a mirror in which you will find reflected just what you are yourself.

A friend is a live asset, an enemy is an ever-present liability.

A lie was the first flying machine.

A kind thought is the first link in the chain of kind words, kind deeds and smiles.

The man who will win laughs at impossibilities, and cries, "It shall be done!"

When Moses sent the twelve spies to spy out the Land of Promise, ten came back with hard-luck stories, but Joshua and Caleb had the grapes.

Envy harboured in the heart is the acknowledgment of personal failure.

A word of encouragement is a porous plaster which goes a long way towards drawing the pain from a discouraged soul.

What's the use of kicking against things you can't help? Meet life with cheerfulness and fortitude, and smile.

Still waters don't always run deep—they are more frequently stagnant.

To hate a man for being something he cannot help, as in colour, race, creed, or mental deformity, is to confess ignorance and prejudice the ruling elements of your nature.

Think big; talk little; love much; laugh easily; work hard; give freely; pay cash—and be kind. Do this and you may smoke without injury to your immortal soul.

The Optimist Club.



**A Humane  
Dress  
League.**

For a long time a need has existed for the establishment of an Association to advocate the idea that all humanely disposed people should exemplify their sentiment by abstaining from the use of garments or adornments which necessitate and involve cruelty in their procurement, and also to encourage, bring together and provide useful information for all who are in sympathy with such a Reform.

It has, therefore, been decided to institute a 'Humane Dress League' at our International Headquarters, as a recognised Department of our Work.

All ladies are invited to make known this fact to their friends and also to send for some of our official leaflets for distribution amongst their circle of acquaintances and for enclosure in their correspondence. The first of these, entitled, "The Cost of a Skin," is now ready and can be supplied at 1/- per 100, post free; and other publications will shortly follow.

It is not intended that the Friends who join this League need go to extremes or inculcate 'faddism.' Common-sense should characterise our humanitarianism as well as our other social developments, and it will be quite sufficient if Members of the League undertake to abstain from the use of skins and feathers, the procurement of which is known to cause inhumanity and cruel or wanton slaughter.

For instance, seals are brutally clubbed to death in order that their skins may be stripped off; and, in many cases, actual flaying alive is stated to take place, to say nothing of the starvation of the orphan seals whose parents thus meet with an untimely fate. The objection to the wearing of ospreys for similar reasons is so well-known and recognised that an appeal was addressed to the women of England by our Queen, urging them to forego the wearing of such headgear for humane reasons.

Some idea of the extent of the wanton slaughter of birds in order to provide murdered millinery may be gathered from the following fact. At one Sale alone which took place in London during 1907 there were catalogued 20,000 Kingfishers, 2,337 packages of Ospreys, and 28,300 skins of Birds of Paradise. The Osprey consists of the dorsal feathers of the white herons and egrets, which only appear during the breeding season. When the parents are shot so that their few ornamental feathers may be taken, the young birds die of starvation. The white herons have been exterminated in Florida, and now their massacre and extermination goes on in other lands in order that fashionable and heartless women may be adorned with stolen finery.

The wearing of the skins of animals, who are trapped simply in order that their fur may be stolen from their backs, involves terrible suffering on the part of these poor creatures, for they are sometimes kept for days in hideous torture arising from a mutilated paw or broken leg. In their agony they will sometimes gnaw their way to liberty through their own flesh and bone, but, failing this, they endure indescribable pain and terror while waiting for the trapper to effect their capture and murder.

It is quite easy for ladies who are humane to obtain imitation furs of all kinds, which can hardly be distinguished from the real article, and are much more hygienic. There is no need for them to outrage their

sentiment in the matter of dress, and, therefore, I invite one and all to aid in this matter by their example, influence, and active co-operation. Any lady can be admitted as a Member of the Humane Dress League who undertakes to abstain from furs and feathers which cause the infliction of needless pain and death. The minimum Subscription will be 2 6 per annum, and for this sum our Magazine will be sent regularly, and also sample copies of our Humane Dress leaflets, etc. By this means it is hoped that we may win the interest and sympathy of many who are not prepared, as yet, to go so far as to abstain from flesh-food (as all O.G.A. Members are pledged to do) but there is every reason to expect that many will thus be led, ultimately, to adopt the Humane Life in its entirety. All who feel keenly about this matter are invited to contribute towards the cost of an energetic propaganda.

A large variety of imitation suede, silk, or other fabric gloves are now upon the market, which compare most favourably with kid and reindeer gloves, both in appearance and comfort. These can be obtained from Messrs. Feery, of 110a, Westbourne Grove, London.

An Exhibit of such articles, including all kinds of imitation Astrachan, Broadtail, Beaver, Seal, Caracul, Mole and other furs is now on view at our Offices, and we are prepared to show (gratis) any dress materials of this type that are commendable if manufacturers send them along.

Messrs. Debenham and Freebody, of Wigmore Street, London, have beautiful Coats and Muffs, etc., ready for the use of humanitarian Women during the coming winter, and I hope many of our readers will patronize their effort to cater for this ever growing section of the community.

Messrs. William Owen, Ltd., of Westbourne Grove, London, have arranged to stock a varied selection of artistic Humane Millinery.

Concerning ordinary leather such as is used for boots, etc., it may be well to mention that this is *at present* a waste product that results from the flesh traffic. But if the time should ever arrive when cattle will be killed for the sake of their skins instead of their flesh, all true humanitarians will feel constrained to forego the using of leather for boots. It is to be hoped that sufficient substitutes will by that time have been discovered. 'Pegamoid,' an imitation leather, is quite equal to the natural article for covering furniture and books, and is also suitable for the uppers of boots and shoes. This substance, and goods made from it, will be on view at our Offices also.

Mrs. F. G. Streeter has kindly consented to undertake the Hon. Secretaryship of the League, but other ladies are invited to volunteer to share this work either in London or the provinces. Visitors who wish to consult her are asked to come on Wednesday afternoons between 3 and 4 o'clock.

As many of our lady friends will probably be visiting our Offices on Wednesday, Oct. 6th, Nov. 3rd, and Dec. 1st (our Monthly afternoons for Women who are interested in our Movement), they will have a good opportunity, between the hours of 3 and 5 o'clock, of seeing samples and obtaining information, both concerning Humane Dress and Humane Diet.



**A House of Death.**

Mr. Arthur S. Wallace, writing to the *Morning Leader* recently, gave a graphic description of a visit to one of the South American packing houses. As it is not often that eye-witnesses tell us of what goes on 'behind the scenes' in order to provide the public with meat, I am printing the following extracts from his narrative concerning the gruesome and tragic conditions of Shambledom:—

"Yes sir," remarked my wizened guide, with a gleam of something akin to triumph in his watery blue eyes, "we makes use of every blessed bit of the animal except the 'owl that 'e gives when 'e dies."

I was standing in the shady entrance of one of the big brick barracks on the River Plate that are devoted to the slaughtering of cattle and the housing of chilled carcasses.

I was projected into the midst of strange happenings even as he spoke, for a large, sprightly, and apparently unsupported carcass waltzed of a sudden across the alley-way and disappeared through a door. It proved to be suspended by a hook from an overhead rail, and my guide explained that it was on its way to a post-mortem, and thence to the refrigerator.

It seemed a cheery and inspiring piece of meat, and I followed it with interest into the consulting-room. The doctor was putting skinned bullocks through their facings with swift discrimination. He was large, deft, and reliable-looking; and he signed the leaving certificates at the rate of one a minute.

It was with considerable misgiving that I crossed the passage and entered what seemed to be a gigantic roller-skating rink that had just been the scene of an internecine conflict. This, then, was the slaughter-house—this immense rafted shed, with the polished and encrimsoned floor of stone. Interminable benches line its walls, piled with odds and ends of whose existence as portions of bullocks I had no previous conception. Busy groups of men work at these, bare-armed and gory, putting fragments of cattle that would puzzle a professor of zoology to uses that are a triumph of economic ingenuity.

Through the centre of this dim-lit battlefield runs a narrow wooden lane, connecting a roomy pen at one end with a large closed box at the other; and up this track to doom the six hundred who form the day's quantum are incited, one at a time, to charge.

Goaded by electric shocks delivered at a rod's point, they blunder madly along between the wooden walls. . . .

It is frankly unpleasant; primeval, savage, and disquieting. If it is inseparable from my dinner I would rather not know of it. To me, a joint will never again be a joint and nothing more. Disturbing and barbaric associations will henceforth hang round my table. I even find myself conscious of the feelings that must have prompted the writer of a leading article in a vegetarian magazine on which I once stumbled.

No man of imagination and delicate sensibility could, he held, eat meat with complacency. For behind a joint "the seeing eye beholds the horrors of the slaughter-house, the hearing ear catches the pathetic litanies of the dying ox, the educated nose sniffs the sickening blood." Fanatical and melodramatic no doubt; but startlingly intelligible in this encrimsoned arena.

It is a different set of emotions that are awakened in me when I have mounted the narrow stair leading to the halls above, where the frozen ones abide.

Out of the heat of an Argentine summer day into an atmosphere of dry, motionless, twilight cold—a cold that is paralysing and supernatural—and there I come upon an impressive party in the attic, all silent and all chilled.

Shoulder to shoulder, row upon row, up to sixty times six hundred. They seem curiously expectant, looking as they hang there, arrested between death and decay, like a pink and white army awaiting the command which will send them forth to figure their last upon the dinner tables of Europe.

An awesome deathlike peace pervades the attic, and our voices tail off to whispers. A portentous and solemn row of gigantic frozen hearts, arranged like pantomime properties along a wall, arouses inconsequent but far-reaching thoughts of the vanity of human wishes.

To jest in such a scene is impossible. The playful tap which my guide gives to a dignified carcass, that I may hear how perfectly it is chilled, seems an act of sacrilege.

I am lost in the realization of what it means to be a carnivorous animal; and in the reflection that these interminable rows do not represent an appreciable fraction of the daily meal of the glutton—Man!

Demonstrations of humane slaughtering matter little. We cannot eat meat and not be barbaric. Vegetarianism may be a fad, but it is well not to know too much about one's dinner."

**Our Work of Publication.**

In consequence of the extension of our influence, by the opening of our London Headquarters, the demand for our literature has much increased, and we are now printing great quantities of literary ammunition. 10,000 more copies of Dr. Oldfield's "Penny Guide" have just been issued, and also 10,000 copies of the new booklet, "How to avoid Appendicitis" (price twopence net, or 2/- per dozen, 12/- per 100, post free). This booklet is likely to do a great amount of good, as it clearly shows how Appendicitis is caused by flesh-eating and why fruitarians escape this scourge of modern civilization.

Another important publication is entitled, "The Toiler and his Food," by Sir William Earnshaw Cooper, C.I.E., a portion of which appears in this issue of our Journal. By means of this booklet, 20,000 of which are being printed, and which will be published at less than the cost of printing, viz.: one penny, so as to ensure a large and rapid circulation, we hope to reach the working classes with our message. Many thousands of copies will be sent out to leaders of thought in the Labour world, to Working Men's Clubs and Institutes, to all Members of the Houses of Parliament, both Lords and Commons, and to a considerable number of journalists, statesmen and social reformers in other lands.

Upwards of 50,000 additional copies of our leaflet "The Advantages of Fruitarian Diet," have been printed, and our Staff have been kept busily engaged all day and every day in dealing with the contents of our mail bag, and in complying with the requests for ammunition contained therein. But, I regret to say, that our Exchequer is empty in consequence of these and other increasing demands, and that we are obliged to forego the printing of certain important books and to lose many opportunities of a promising sort because our financial limitations necessitate such curtailment of our enterprise and endeavour. We are still waiting for some wealthy philanthropist who is able to discern our popular need for hygienic and humane education, to recognize the beneficent issues that must result from the work of The Order, and to strengthen the hands of the Council by furnishing us with more "sinews of war," so that we may be enabled to exercise a much more extensive influence and to accomplish much greater results.

\* \* \*

**The Passing of a Reformer.** I record with deep regret the passing to the spirit world of one of our Members who was a most earnest, zealous and successful advocate of Food Reform.

Mr. Richard Coad, the official Evangelist of the United Kingdom Temperance Alliance, advocated Temperance on the platform continuously for 52 years; and he also preached abstinence from flesh-food, and practised it for forty years of this time. Although he delivered on an average more than one address per day throughout the whole of this long period, and on many occasions addressed audiences two or three times a day, he maintained unbroken health and entire freedom from sickness, and at the last he passed peacefully away at the age of 78, simply worn out with constant toil—without pain or disease. The fact that he was a member of a short-lived family doubtless acted as a preventive of his attaining a still



vegetables, and cereals as food. Now is the time when the butcher's shop is—to put it mildly—unattractive; and the fishmonger's is far from aromatic; but the fruiterer's is, indeed, a place where one would willingly linger and feast, not only the palate, but the eye and sense of smell. Variety in profusion is now to be seen at the establishments of those who retail the fruits of the season, nor is there any need for their wares to be secluded from view owing to the hot weather. In fact, the hotter the weather the more welcome is the sight of fruit. Its very name is derived from a Latin root conveying the idea of enjoyment, and the presence of fruit, whether at table or elsewhere, is always suggestive of merry moments. Nut, grapes, and the ever-popular strawberry are usually taken when we are in the most joyous of moods.

Much can be learnt from a body of fruitarians who have styled themselves "The Order of the Golden Age," and who openly avow their detestation of all the products of the slaughter house. Without a doubt these people are extreme in their views, but those who do not wish to adopt them in their entirety can learn many a useful lesson from the literature to be obtained at their Offices in the Brompton-road.

If for no other purpose than that of variation, a knowledge of vegetarian and fruitarian cookery is most desirable in this country. The neglect of vegetables in the average English household is of long standing, and it is quite time that a few valuable hints should be adopted. These can be found in a handy little book by Mr. Sidney H. Beard, which is, as its title explains, a Guide-Book to natural, hygienic, and humane diet. One cannot scan its pages without admitting the utility of the work, if only for the recipes contained therein, although the reasons urged for this class of diet will not meet with universal acceptance. An enthusiast is Mr. Beard, who for the love of the Cause, and apart from all motives of gain has devoted many years of his life to the advancement of the Fruitarian Movement. . . .

In this guide-book there are many simple and palatable recipes for breakfast dishes, and a special "bloodless" menu for Christmas. From these the discriminating reader can select pleasing variants, which are undoubtedly acceptable in warm weather. Even the most devoted adherent of our ordinary method of living will be disposed to admit that the introduction of a much larger share of fruit and vegetables in our national dietary would be beneficial. We do not appreciate sufficiently the value of apples, oranges, grapes, nuts, and such like food, which are frequently looked upon as a fitting conclusion to a meat meal. All of these could be used more freely than is the custom at present, and with decided benefit to health.

Fruit luncheons are now becoming both popular and fashionable, and it is a distinct sign of the times that in some of our leading Restaurants and shopping centres a special feature is made of fruitarian meals. Quite a number of distinguished members of the medical profession are in favour of the inclusion of a larger share of fruit and vegetables in our daily meals, while there are not a few avowed vegetarians. Whether this Movement be eccentric or exaggerated there can be no doubt as to its increasing popularity, and the gratitude of all cultivators of the land is certainly due to the promoters of food reform."

## Announcements.

The only Official Address of The Order of the Golden Age, and of this Journal, is **153 and 155, Brompton Road, London, S.W.** Telegrams: Redemptive, London. Telephone: 1341 Kensington.

All general correspondence should be addressed to 'The Secretary' (not to individuals).

Personal letters for the President can be marked 'private,' but a few days' delay may sometimes occur before such letters, or remittances contained in same, are acknowledged. Interviews with the President can be arranged beforehand to prevent disappointment (Wednesdays and Thursdays are the best days).

This Journal is regularly supplied (gratuitously) to Public Institutions in this and other lands, such as Free Libraries, Institutes, Hotels, University Colleges, etc.

Two new booklets: 'How to Avoid Appendicitis,' by Dr. Josiah Oldfield, price twopence net (2/- per dozen, 12/- per 100 post free); and 'The Toiler and his Food,' by Sir William Earnshaw Cooper, C.I.E., price one penny net (6/- per 100, post free), will be ready for delivery on November 1st. Also an eighth edition, much improved, of Dr. Oldfield's 'Penny Guide.'

Bound Volumes for 1908-9 (the two years in one cover) with photos of our International Offices will be ready on the same date. Price 4/- post free.

The President and Council of The Order of the Golden Age invite the sympathetic and active co-operation of all philanthropic and humane souls in connection with their endeavour to humanize Christendom, and to lessen the sum of pain, disease and suffering in the World. The fullest inquiries concerning their plans, methods and projects will be gladly answered.

They will endeavour to arrange for Lecturers to address meetings on the subject of Food Reform, if friends who desire to evangelise their neighbourhoods will communicate with the Secretary.

Members' Badges can be supplied upon application to the Secretary—but only to Members of the Order.

A new type of Badge of high-class design and appearance has now been prepared, consisting of a crimson enamelled heart (to signify compassion), set in gold and bearing the letters O.G.A. It is in the form of a button, half inch in width, and can easily be fastened to the coat. It can be supplied as a pendant or as a brooch for ladies. Price 3/-, silver gilt; in solid 9 ct. gold, £1; in 15 ct. gold, £1 5s.

Publications of the O.G.A. can be obtained in India from Mr. L. K. Oza, Golden Age Villa, Veraval, Kathiawar.

## Books Received.

"The Efficacy of Wheatmeal Bread as a Nutrient and Laxative." By W. K. Fulleylove. (Hygienic Publishing Office, Broadgate, Coventry. Price 3d.)

"Unfired Food and Hygienic Dietetics." By George J. Drew. (G. J. Drew, 35, Marine Court, Chicago, U.S.A. Price Two Dollars.

"America's Motherland." By T. W. D. Smith. (T. Middleton and Co., 39, Essex Street, London, W.C. Price 1/-)



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#### Vytalle Oil.

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1/- per Bottle.

#### Darlene

A pure white fat made from the fruit of the Coconut Palm. Entirely supersedes lard, dripping, etc., and goes much farther. Excellent on hot toast.

1lb. 9d, 3lb. 2/2  
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#### Orange Flower Honey

This is honey as it should be—rich, ripe, bouquet laden—and matured by a special process which eliminates all acidity. Fruitarians should take at least one pound per week.

1/- per Jar.

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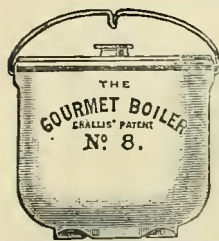
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
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